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EDITORIAL OPINIONS OF THE LEADING JOURNALS UPON CURRENT TOPICS—COMPILED EVERY DAY FOR THE EVENING TELEGRAPH.

"War or Not, as We Choose."

General Sherman has been out on the Plains to see after the Indian business, and he tersely sums up the result of his investigations by saying, "We can have an Indian war or not, as we choose."

We beg the Government at Washington to understand that the American people do not choose to soil their hands with an Indian war. We beg them to reflect that the time has come when the nation demands a summary reform in the ineffable wickedness which has been dignified by the name of "our Indian policy."

Everybody knows what that policy is—it swindle the savages first in making our treaties, and then in the execution of them; to drive them from one reservation to another; to molest them perpetually, even on the lands we have formally set apart for their use; to plunder their lodges; to insult their women; to turn loose among them a lot of thieving agents; to hunt them like wild game when they get impatient under our encroachments; and then to proclaim an "Indian war," and raise a howl for "extermination."

We lay them alive, and expect them to smile under it. We put upon them the cruelest provocation, and wonder that they feel it. We exasperate them, and grumble if they get angry. When General Hancock met the Kiowas at Fort Larned on the 2d of May, a prominent chief, named Satanta, who is described as the most important Indian west of the Missouri river, was summoned to his presence, and, in a speech of rude eloquence, which is not without its touches of pathos, exposed some of the wrongs of his tribe, and charged the Indian agent, who was sitting by the General's side, with appropriating to his own use the annuities he had been appointed to distribute.

"I want friends," said Satanta, "and am doing all I can for peace. Little Mountain, who was chief before me, did all he could to make peace; but the white man kept doing something bad to him, and he was in so much misery that he died. You have cut away all our timber—there are no trees now on all this Arkansas river or any of these northern streams. There are no buffaloes nor anything we can kill to live on; the white men have driven them all off. We are all poor men, but our hearts are strong; we can make robes and sell them; and such articles as the white men may throw away we will pick up, and brush off, and make out the best we can."

With what composure, after a scene like this, the United States commander could talk of peace or threaten punishment, or upbraid the untutored children of the prairie with treachery and theft, we are at a loss to imagine. The case of the Kiowas is only one out of a hundred. The best of our frontier officers, who have passed the greater part of their lives among the savages, are unanimously of the opinion that we brought all our Indian troubles on ourselves. The Western settler is often a worse outlaw than his copper-colored neighbor; the teamster, the hunter, the camp follower, or, worst, sometimes, of all, the Indian agent, kindles a firebrand of hostility which is not extinguished until after months of desolation and bloodshed. General Sherman is right: we can have peace or war, just as we choose.

We were told that the Sioux and Cheyennes between the Platte and Arkansas rivers were to be hunted to the death wherever found; and the remark was coldly added that, "as it is one of the most difficult matters in the world to distinguish Sioux or Cheyennes from Kiowas, Camanches, or Arapahoos, the latter tribes will be compelled to remain south of the Arkansas, unless they wish to fight." In other words, every Indian encountered in that great belt of country, which forms one of the choicest hunting grounds of the West, is to be incontinentally shot, whether friend or enemy. This is no way for a great nation to punish a few savage depredators. This is no way for a Christian Government to avenge the wrongs provoked by its own injustice. This is not worthy employment for soldiers who have won honorable scars in fighting for a holy cause. It is nothing but a grand holocaust. A war of extermination, under such a system of hostilities, indeed seems inevitable. The question must be settled not only with a sharp sword, but with a clear head and an honest heart.

The General who is to give us peace on the Plains must be not only a soldier, but a sensible statesman. We have no one but Sherman himself great enough in both the field and the cabinet to do this work; and we trust that he will not set out on his picnic round the world until he has averted the danger which hangs over us—the danger not only of war, but of national dishonor.

We tell the Government again that the people choose not to have an Indian war. They want to try a little justice before they come to gunpowder; and if we are dragged into the horrors of a savage campaign by reckless mismanagement at Washington, or rashness in our military councils, or the devilish trickery of the speculators who watch for battles with the eagerness of vultures, and scent plunder in every breath of hostility, the country will see that the responsibility is laid where it belongs, remembering General Sherman's words:—"We can have an Indian war or not, as we choose."

The Negro Vote—The Conduct of the Radical Leaders—Its Logical Result.

In the present indecent haste to seize and secure that grand spoil—the negro vote, we see the real estimate of the war that rules in the minds of Greeley and Company, the wilder leaders of the Republican party. For four years there was a holocaust; and every family laid its sacrifice, as it fondly supposed, on the altar of the nation. Husbands, sons, brothers, fathers—men cherished by all the endearing names known to humanity—were proudly sent out to the death harvest, that the country might not perish nor suffer shame. Devastation in the form of fire and sword swept over half the land, and the people, with one ready, willing voice, gave the Government a mortgage on every dollar and every dollar's worth. But was it all for the country really? or must we now gradually open our eyes to see that it was all for party? Greeley and Company assume

that the war had no higher or nobler object than to give them a chance to get at the nigger vote. All the blood shed, all the money spent, merely moved away the obstacles that were between them and such a purpose. Their object was not to secure in the South any national object that might have been worthy such a war; not to draw towards us by wise laws the States that slavery had so nearly torn away; not to establish property and personal rights on a better basis; not to assure to the country that permanent peace and tranquillity for which such sacrifices were made. No; their whole policy—all that the war has led them to—is simply and purely an eager, indignant, devil-take-the-hindmost race and scramble for the votes of all the niggers between the Potomac and the Rio Grande. Was it for this that the American people gave a million lives and thousands of millions in money?

We must understand the recent events at Richmond in the light of this Republican view of the war. Republican bondsmen, judges, jurors, and lawyers all see it the same way, and open their mouths in an accord as happy and harmonious as though they were only the four-and-twenty blackbirds of the political pie. And the burden of the song must stardie the country. We care, they say, for no result of the war that is worthy of respect. There was no such principle in it as should make opposition a crime. It was only our party game, and we have won. We have removed the obstacles to our party supremacy; we have access to the niggers—to a vast ignorant mass of voters whom we can shape and use as we will, and by whose votes we can control, not the South merely, but the North also. There are no precedents to be made; there was absolutely nothing in it but the nigger; and this prisoner, who might be important if there were any such National question as good government and treason at stake, is not even worth his board in a case-mate. Such is the tune. How does the country like it?

How will the people bear to be thus told, by the incendiary who is the representative of the whole tremendous revolt in set at large, that there is no such thing as treason? How will they bear to learn, by seeing everything forgotten in earnestness to secure the nigger vote, that the great dominant party sees no nobler result in the war than the chance to use the niggers? That it can shut its eyes to the first necessities of restoration, to the securing of peace and good order, and harmonizing the country; nay, that it will actually lay down a programme to imperil again all the proper objects of the war, rather than risk the loss of the votes it has evidently always regarded as the grand spoil of the struggle.

Two thoughts will grow into the national mind as the people reflect on these events—the repudiation of the vast debt incurred for a party purpose, and the repudiation of the party that incurred it. If the conduct of radical leaders forces the conviction that the war is to have no other result than might be summarized in a party programme, the people will grow restive under the burden it has placed upon them. The debt was incurred by the people through devotion to the national cause; if the money was spent for any less important cause than that of saving the nation, the people will not pay. That, in plain English, will be one result of the last radical assumption that the country was never in danger—that there was no traitor, no treason, no crime, merely some inevitable political position, quite innocent in its nature, and for which it would be cruel to punish any one. Another result must be the utter destruction of popular confidence in all those men who have thus shown their readiness to play fast and loose on questions that the people justly regard as vitally important—to trifle with the life of the nation. There must and will be a clean sweep of these political hucksters. Men who have no other ideas of the great struggle of modern times than it was the last political shuffle are unworthy the respect of an intelligent people, and must give place to leaders with more of the real character of the people in them, and who, by their sympathy with the people, can properly lead the country to the fulfillment of the nobler parts of its destiny.

Indian Colonization.

At the last session of Congress a Committee was appointed to visit the various Indian tribes, investigate their affairs, and recommend a policy to be pursued in regard to them in future by our Government. A statement is published to the effect that this Committee "is coming to the conclusion that the Government had better bring all the tribes together on liberal reservations, where they can be cared for at a mere fraction of the present expense." The idea of locating the Indians on reservations, while it is not new by any means, seems to be the only practical and economical mode of dealing with them. But the locating of "all the tribes together" would be apt to result in a series of serimanges, beside which Donnybrook Fair would be but a side show, and which could only end as did the famous fight between the Kilkenny cats. There are hereditary feuds existing between some of the tribes of Indians, which nothing can eradicate so long as there is a scalp left among them. Bringing them together, as the Committee suggest, would probably be a good way to heal these feuds, but it would certainly be the extermination of the Indian.

The tribes which are hostile to each other, however, can be located on reservations widely separated, and each being thus permanently relieved from its predatory neighbor, could settle quietly down to peaceful pursuits, and be no longer required to don the war-paint at short intervals, to revenge the death of some member treacherously slain by his old-time foe. Experiments which have already been made prove conclusively that the wild, roving, warlike tribes can be managed in such manner as to effectually prevent their warring upon either the whites or among themselves. Tribes have been located upon reservations, Government has built them houses, taught them to raise crops, to breed cattle and horses, and, in short, to abandon a precarious predatory life for agricultural pursuits. The expense of so locating the numerous tribes would be quite large at first, but the sums which are now annually wasted upon them would, in a very few years, more than cover the cost of transforming them into agricultural communities.

The chiefs with whom General Hancock has lately had interviews admit that game is becoming scarce upon the plains, and that the Indians are becoming to a great extent dependent upon the whites for the necessities of life. They begin to realize that permanent beef is better than accidental buffalo, and that white man's bread is to be preferred to an empty stomach. Located permanently upon fertile reservations, they would soon learn, under proper instruction, to produce these necessary articles themselves. They have done so in some instances, not only raising sufficient grain for their own uses, but have had a surplus to dispose of in market. What has been done by some tribes may be done by all.

But should this experiment be tried, it will inevitably result in ignominious failure and wanton waste of public money, unless the unprincipled traders, who have for years demoralized the Indians, are effectually debarred from intercourse with them. These scoundrels have robbed the red men in every possible manner, and by pandering to their worst passions, have tended to degrade them more and more each year. The aggressions which the spread of civilization have made upon Indian territory, have had less to do with inciting the savages to murder and pillage, than has the abominable whisky which traders have poured into their veins. It is with this article of traffic that every Indian trader expects to make his fortune. An Indian will sell the product of an entire hunting and trapping season for a few drinks of whisky, and his wife and daughter for even less. Until these irresponsible, rascally traders can be cut off from communication with them there can be little hope of civilizing them or preventing their depredations. The Indian agents are little better than the traders. And it is not unusual to find the two combined in one individual. High-handed robbery, debauchery, and even murder, have always characterized their dealings with the red men. With such influences still at work among them, the attempt to colonize the Indians would be a total failure. Place them under Christian influences, and they should make opposition a crime. It was only our party game, and we have won. We have removed the obstacles to our party supremacy; we have access to the niggers—to a vast ignorant mass of voters whom we can shape and use as we will, and by whose votes we can control, not the South merely, but the North also. There are no precedents to be made; there was absolutely nothing in it but the nigger; and this prisoner, who might be important if there were any such National question as good government and treason at stake, is not even worth his board in a case-mate. Such is the tune. How does the country like it?

What Will Juarez Do?

The latest despatches from Mexico, of official character, and coming to us through Señor Romero, the Mexican Minister, indicate that the Austrian Archduke, who, under the patronage of the Emperor of the French, entered the city of Mexico and assumed the Imperial crown just three years ago the 12th of next month, is pretty nearly in the situation in which General Lee found himself during the first days of that most eventful of months in our history, April, 1865. Before this month of May runs out, it is likely that Maximilian may have surrendered to the enemy whose place he has so long usurped. Except as to the exact time, the issue is no longer doubtful. That which is doubtful, and as to which our people properly feel much anxiety, is whether the conqueror who has shown so much fortitude in adversity will act as well in prosperity. Is Juarez wise and civilized enough to show clemency in the hour of victory? He has the reputation, among those who know him personally, of being humane. He is not, nor ever was, a military chief, having never held other than civil offices, chiefly of a judicial character. His career has been a remarkable one. Like the lamented Lincoln, and his successor, Juarez has been a self-made man. He is not of Spanish blood, too prone to severity and hot passion, but of that Zapotec race, whose former grandeur is still attested by the ruins of its ancient sovereigns lie contemned. He is a native of the State of Oaxaca, in one of the rich valleys of which Cortez located the vast estates conferred on him by his royal master of Spain. The abode, in ages past, of a people advanced in civilization, Oaxaca is inhabited now by a population hardy, patient, and, after their fashion, industrious and well disposed. Juarez's father was a peasant, occupying an adobe house in a deep ravine, near the Indian village of Ixtlan. At the age of twelve he was still herding his father's cattle; but seduced one day by the report of the glories of a village fair, he abandoned his charge, and followed the crowd. All night he wandered among the booths and stalls, amazed that the world contained so much riches. The next morning he hired him to a muleteer about to proceed to the city of Oaxaca, capital of the State. There, a worthy merchant of moderate means, named Salanueva, taking a fancy to the boy, adopted and educated him. Juarez justified his foster-father's choice. He graduated, with high honors, at the College of Oaxaca; and, just thirteen years after he stole away to that village fair—at the age of twenty-five—he was appointed to fill the chair of Civil Law in the Institute of Oaxaca, having previously been elected member of the State Legislature. He was appointed successively to various judicial offices in his native State, among them those of Attorney-General and President of the Supreme Court of Justice. At the age of thirty-seven, he was elected member of Congress; and the next year, in his capacity as Governor, which office he filled till 1852, he evinced good administrative talent, and made many reforms, causing schools to be established in every village, opening new roads, and encouraging mining and manufactures. In 1852, he was Permanent President of the Institute of Oaxaca. At that time, a centralized and irresponsible Government, sustained by the Church and the army, held sway. Santa Anna was dictator. Juarez, having openly avowed himself in favor of constitutional form of government, came under suspicion. He was exiled; resided for a time in New Orleans; and did not return to his country till Alvarez and Comonfort raised the standard of a constitutional party. In 1856, while serving a second term as Governor, he was called to the Cabinet, and became Secretary of State for the Department of Justice and Public Instruction. During his Secretaryship was issued what was usually called "The Juarez Law," abolishing military and ecclesiastical fueros and other privileges, so to establish, for the first time in Mexico, equality before the law. The next year he was again in Congress, participating in the framing and adoption of the constitution of 1857. In the first election under this constitution, Juarez was the candidate for President of the Progressive party. Unfortunately, Comonfort succeeded against him, soon proved faithless, attempted a dictatorship, and finally fled the country. Meanwhile, Juarez had been elected Chief-Justice, and became, by virtue of the office, Vice President. On the flight of Comonfort, the Presidency devolved on him. We cannot follow him through his various acts as President. They were all in the sense of constitutional reform. In July, 1859, were promulgated the celebrated "Laws of Reform," securing religious liberty, establishing independence between Church and State, legalizing civil marriage, declaring the immense real estate of the Church to be national property, and directing its sale; also, suppressing conventual establishments throughout the land. Three years of stubborn struggle ensued: the power of a tried army and the wealth of a Church fighting for its temporal possessions on one side; the industrious classes, poor but determined, and with unbounded faith in their leader, on the other. After a long succession of varied fortune, the battle of San Miguel Calpulapan, in December, 1860, destroyed half the army of Miramon, dispersed the rest, and quelled the rebellion. In June, 1861, Juarez was re-elected President by an overwhelming majority. In the autumn of the same year, when all things promised domestic tranquillity, and a steady advance on the right path,

came General Forey and the French. Every one knows the sequel. With such antecedents, may we not expect much from the Mexican President? The defeat of Miramon and of the rebellion of which he was the head was stained by no acts of cruelty towards the conquered. This time, it is true, the enemies are foreigners; usurpers, too, with not even the color of title; men who had as much right to land at Vera Cruz and march on the City of Mexico as we would have to land at Marseilles and march to Paris. That matters not. It is not what Maximilian deserves; it is what is worthy of Juarez. No doubt he will be best by a popular cry for blood. There is always more or less of that on such occasions during the flush of victory; and it usually comes, not from the brave men who fought, but from cowards who stayed at home. We trust Juarez will listen to better counsel. Policy, no less than humanity, dictates mercy. Clemency will win for Mexico the good opinion of the civilized world. Cruelty will justify the worst that her enemies have said against her. Should these lines happen to reach Juarez ere it is too late, we entreat him to consider that the deeds of a few days may do more to honor or to disgrace the country his government, and the cause of constitutional liberty to which he has devoted his life, than years hereafter may be able to efface or to atone for.

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DOMESTICS! DOMESTICS!

Bleached Muslins, best makes, lowest prices. Williamsville, Vermont, Bay Mills, etc. etc. Blue Dotted Muslin, yard wide, 15 and 20 cts. Yard-wide Dotted Flannel, 37 1/2 cents. Super All-wool Flannel, 50 cents. Balmaine Flannels, 25 cts. Calicoes, warranted fast colors, 12 1/2, 15, 18, and 20c. Gingham, 22 and 25 cents. Yard-wide Spring Calicoes, 25 and 30 cts. Bargains in Huckaback Linen Towels, 25 cents.

WHITE GOODS WHITE GOODS!

Soft finish Jaconets, 25, 27 1/2, and 30 cents. Victoria Lawns, 31, 35, 40, and 45 cents. Nainsooks, Undressed Cambric, Swiss, etc. Saltered Muslins, fine white Brillina, etc. Plaid Nainsooks, 25, at 27 1/2, 30, 35, 40, and 45 cents. White Plaques, from auction, 50 cents. Fine Corded Spring Calicoes, 25 and 30 cents. Ladies' and Gents' Linen Hdkfs., from auction. Hosiery and gloves, at reduced prices. Lawn Shirt Fronts, 20, 25, 30, 35, 40, 45, 50, and 75c. Three-ply Linen Colls., 15 cents. Marcellines Quills from auction, cheap, etc.

FARRIS & WARNER,

229] NO. 229 NORTH NINTH STREET. NO. 1101 CHESTNUT STREET.

E. M. NEEDLES & CO.

Having opened, at their NEW STORE, N. W. Cor. Eleventh and Chesnut, A SPLENDID ASSORTMENT OF WHITE GOODS, LACES, EMBROIDERIES, HANE GOODS, RAG BUCKETS, VEELS, ETC., ETC. OF SUPERIOR QUALITY, at LOW PRICES. "WEEKS JANUARY 1867"

EYRE & LANDELL,

S. W. Corner of Fourth and Arch Sts. LARGE STOCK OF SUMMER QUILTS.

10-4 AND 11-4 LANCASTER QUILTS. 11-4 HONEYCOMB QUILTS. PINK AND BLUE MARCELLINE QUILTS. FINEST WHITE QUILTS IMPORTED. HOTELS SUPPLIED WITH QUILTS, NAPKINS, TOWELS, TABLE LINENS, LINEN TABLES, ETC., ETC. HAVE JUST OPENED ANOTHER CASE SILVER POPPINS, FOR LADIES' SUITS. BAIN GOODS, FULL Y A BLEVE. SUMMER SILKS, REDUCED. P. S.—WHITE SHAWLS, WHOLESALE AND RETAIL. [5w]m24

RE-OPENING OF MYERS'

"New Mourning Store." M. C. SADLER, This Store has just been opened with a well-selected STOCK OF MOURNING GOODS, AT POPULAR PRICES. Also, the largest and handsomest assortment of MOURNING MILLINERY, Ever offered in this city, manufactured expressly for this establishment. NO. 112 CHESTNUT STREET, "GIRARD ROW." [522]w2m24 A. MYERS, Late of New York

INDIA SHAWLS.

GEORGE FRYER, No. 916 CHESTNUT STREET, HAVING A LARGE STOCK OF INDIA SHAWLS. On hand, will offer them for the next three weeks at greatly reduced prices, less than ever offered before. Ladies in want of this article will do well to purchase now, as great inducements will be offered. CHEAP DRY GOODS, CARPETS, MATTINGS, OIL CLOTHS, AND WINDOW BLINDS. Y. E. RICHBAULT, N. E. CORNER ELEVENTH AND MARKET STREETS, opened this morning, from auction— [12] 2m Inst. Carpets, all wool, at 75c, etc. \$1, \$1.25, \$1.50, and \$2. Ingrain Carpets, wool filling, 50c, 60c, and 75c. English Tapestry Brussels Carpets, only \$1.75. Sully and Glat Carpets, 25c. to 75c. Best Damask, 50c. to 75c. Hemp Carpets, 50c. to 60c. Floor Oil Cloth, 40c. Window Blinds, 10c. to 25c. Plain Window Blinds, 5c. White Mattings, 50c. to 60c. Bed Mattings, 50c. to 60c. Woolen Druggists, 50c. to